

DOCUMENT RESUME

ED 074 328

AC 014 271

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TITLE Adult Education in Tanzania: Life-Long Process for National Development.
INSTITUTION United Nations Educational, Scientific, and Cultural Organization, Paris (France).
REPORT NO ED-72-CONF-1-8
PUB DATE 22 Sep 72
NOTE 12p.; Paper presented at the Interdisciplinary Symposium on Life-Long Education (Paris, France, September 25 - October 2, 1972)

EDRS PRICE MF-\$0.65 HC-\$3.29
DESCRIPTORS *Adult Education; Adult Education Programs; Adult Literacy; African Culture; *Continuous Learning; *Developing Nations; Educational Change; *Literacy Education; Social Change; *Social Systems; Speeches

IDENTIFIERS *Tanzania; UNESCO

ABSTRACT

For Tanzanians, education to be meaningful implies human development through education. Tanzania's commitment to build a socialist state, based on traditional African socialism, is also a commitment to socialist education, the necessary tool for social development. Since work is a lifelong duty for any socialist, work-oriented education is also a lifelong duty. Tanzania is replacing the elitist colonial education system with universal education aimed at implementing socialism and promoting self-reliance. Part of this is a national campaign for adult education in order to combat the poverty and backwardness resulting from ignorance and to explain the meaning of the new social order and its values. Adult education is an integral part of the employee's work program. A major goal is to wipe out illiteracy by 1975. Specific objectives of adult education are: (1) to mobilize the rural and urban masses into a better understanding of socialism and self-reliance; (2) to provide leadership training at all levels; (3) to eradicate illiteracy; (4) to spread knowledge and skills in agriculture and rural construction, health, and home economics to improve the productivity and standard of living of the people; (5) to provide followup education for primary and secondary school leavers; and (6) to provide continued education in the form of seminars, evening classes, inservice training, correspondence courses, and vocational training. Literacy centers and other adult education centers are beginning this work. In addition, all educated Tanzanians are socially bound to conduct adult education classes. (KM)

ED 074328

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ED-72/CONF.1/8

PARIS, 22 September 1972

Original: English

UNITED NATIONS EDUCATIONAL,
SCIENTIFIC AND CULTURAL ORGANIZATION

ADULT EDUCATION IN TANZANIA
Life-Long Process for National Development

by

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This study, written at Unesco's request, will be a contribution to the work of the Interdisciplinary Symposium on Life-Long Education organized by Unesco in Paris (Unesco House) from 25 September to 2 October 1972.

The opinions expressed in the study are the sole responsibility of the author.

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The most crucial problem in post-independence Africa is the question of meaningful independence for the liberated masses.

The slogan "Uhuru" (freedom) had an electrifying effect on the imagination of the millions of Africans who whole-heartedly gave full support to the nationalist leaders.

Independence won, the peoples settled down to analyse the real import of their newly gained freedom.

For them now independence meant more than mere slogans. It meant change for a better life; change in their life outlook; realization of their aspirations for better health, homes, food: - in other words - better understanding of their worth as human beings that leads to improving their environments to befit human life and dignity.

What the liberated peoples needed was an imaginative leadership able to translate the ideology of independence in concrete and comprehensive plans that inspire the people's mind and galvanize the peoples' hearts and wills into productive units to work out their own development.

Independence to be meaningful must mean human development. Human development as an immanent act, as scholastic philosophers would term it, is necessarily man-centred. Man himself must initiate it, must perform it, and must reap its fruits.

Human development must be effected by man himself. It is only logical that the efficiency of the execution of his own development will depend largely on how his abilities and his potentialities had been prepared for the challenge of development.

Education is the process whereby man's mental, moral, and physical powers are nurtured into preparedness to serve his development. Through education man is made a fit and suitable agent of his own progress.

Human development then calls for education. The better man is educated the more effectively he will work to fulfil his goal. To deny a man his education is really to deny him his right to development.

Consequently, meaningful independence necessarily demands man's education for development. Development poses a challenge, education enables man to measure up to the challenge.

For Tanzanians then meaningful independence basically implies development through education.

Tanzania's national ideology is to build a socialist state. The concept of socialism and the socialist way of life is not alien to Tanzanians. Our ancestors lived and had faith in socialism all the centuries before capitalistic ideals were introduced in the late 1800s. The advent of the colonialists dealt a numbing blow to our traditional way of life.

The traditional African socialism believed in the development of all its members. Each member was expected to contribute his maximum to the community welfare.

Hence all members were meticulously introduced to their respective rôles to ensure maximum participation and effectiveness in the community's affairs. In other words, education was part and parcel of the traditional African society. Education was the tool for maintaining and developing socialism.

Tanzanian determination, therefore, to build a socialist state "involves building on the foundation of our past and building also to our own design" (Nyerere: Freedom and Socialism/Uhuru na Ujamaa p. 2). Our socialism is a dynamic and evolutionary concept capable of growth, assimilation and adaptation to serve man's developmental requirements at a given point in history.

Tanzania's commitment to build a socialist state is also a commitment to a socialist education, the necessary tool for social development.

So far, I have tried to link the concept of independence to imply human development, through education. A question now arises: how does Tanzanian declared socialism come into the picture of human development? Is socialism related to human development, is socialism realized the implementation of human development. This is a crucial question for our paper as the nature of our answer to this question will also indicate the nature of education fit for development.

We had seen earlier on that true human development must be man-centered. The purpose and agent must be man. It must promote man's physical, moral, mental, social and economic welfare. Human development involves all men without any discrimination, involves man's good at all levels. But these are the very aims of socialism - human welfare: human dignity, equality and social justice. So socialism realized is equivalent to human development. A socialist policy then is a sacred commitment to man's development.

What is the kind of education needed to effect a socialist development? Tanzania looks back into its past to rediscover the basic principles of African traditional socialist education. Mwalimu, the President of the United Republic of Tanzania has clearly spelt out those principles in his New Year's Message to the Nation for 1970.

In traditional African society education was the birth right of every member regardless of age or sex. Each member was entitled to certain basic rights and duties. Equal opportunity was given to all to get to know the necessary social values and skills for their full participation in the life of the community.

Education was work oriented or functional. They learnt by doing productive work. Practice and theory were married, there was no dichotomy, socialist education was relevant, immediately productive, hence effective and interest self-generating.

Work is a socialist duty; work-oriented education then is also a socialist obligation. Since work is a life-long duty for any socialist, logically, work-oriented education is also a life-long duty. Education, in the traditional African society, was not an activity one did for a short time of one's life and then stop for the rest. Education started with the first moment of life and ceased only with death.

Moreover, functional education, in the traditional African society, worked on the scientific basis that a normal man at any stage of development is capable

of learning new values, new skills and new attitudes. Even old people are capable of some improvements. Old age by itself is not a completely disabling handicap to mental exercises.

After gaining independence in 1961 Tanzania had to re-examine the kind of education inherited from the colonial masters. It was found out that a radical change was necessary as, and I quote Mwalimu, "The educational system introduced in Tanzania by the colonialists was modelled on the British system, but with even heavier emphasis on subservient attitudes and on white-collar skill. Inevitably, too, it was based on the assumptions of a colonialist and capitalist society. It emphasized and encouraged the individualistic instincts of mankind, instead of his co-operative instincts, it led to the possession of individual material wealth being the major criterion of social merit and worth".

This meant that colonial education induced attitudes of human inequality and in practice underpinned the domination of the weak by the strong, especially in the economic field. "Nyerere: Freedom and Socialism" p. 269. Colonial education was elitist and class promoting.

• Socialist Tanzania could not justify the continuation of this type of education which in content and structure was not conducive to building an egalitarian society.

The Arusha Declaration - the blueprint of Tanzanian socialism - clearly points out to the necessity of a socialist education. An ignorant citizenry can hardly be expected to live a true democratic life, control its government, its economy and so on. Under Part One of the objectives of TANU (The TANGANYIKA AFRICAN NATIONAL UNION) - the national political party - the obligation of the Party to educate the people is set out in these words: "To see that the government mobilizes all the resources of this country towards the elimination of poverty, ignorance, and disease". Freedom and Socialism, p. 232. The allusion to universal education is inescapable.

The Arusha Declaration hints also at the contents of education of the masses. People are required to control all the major means of production, the peasants and workers are required to choose and control their government, they are to be taught self-reliance, and so forth. In other words the contents of the mass education will prepare the people politically and economically to achieve their own social development.

Tanzania then is committed to universal education - an essential characteristic of a socialist education. Hence adult education is a political and social necessity in Tanzania. No wonder, therefore, that all national steps taken by the Party and Government in Tanzania since we gained independence allude to the necessity of mass education whereby the peasant and the worker are involved in planning and implementing their own development.

Our formal education at all levels - primary, secondary or university or professional or vocational cannot be of any comprehensive service to Tanzania unless it is mass-education oriented. Centres of formal education are to be beacons of light for the peasants and workers around the area.

The Second Five-Year Plan 1969-1974 aims at a greater implementation of socialism and self-reliance. The speech of the President of Tanu to the Party Conference as he presented the Five-Year Plan for the Party's approval, and the

text of the approved Plan itself lays special emphasis on the need for mass education for the success of the Plan. The people have to know the plans, participate in decision-making and actively participate in implementing their own decisions. Intelligent and willing agents of the national projects are surely the best security for the success of the Plan.

The need was felt that the Government should take more serious and earnest measures to mobilize the nation in adult education. That feeling heightened as Tanzania was approaching her 10th Independence Anniversary. Her achievements over the ten years were impressive, but her attempts at adult education had not been so commendable. Tanzania could not honestly be proud of her manpower achievement while some 70% of her citizens were illiterate and excluded from the educational plan, the instrument of socialist development.

In the course of 1969 and 1970 decisions were fast. The President of the Republic broadcast two New Year messages to the nation, both on adult education. These two documents laid down the policy of our adult education programme as an integral part of socialist Tanzania. On the new determination to make adult education a national issue, the President had this to say: "although there had been a lot of talk about education for adults and quite a lot of people have been working in this field, we have never yet really organized ourselves for a major attack on our ignorance. The Central Committee of TANU has decided that we must do this in 1970. The coming twelve months must be 'Adult Education Year' and we must give this work very high priority".

The Party and Government were to give very high priority to adult education. This statement set an important landmark in the history of adult education, nay in the history of the implementation of democracy and socialism.

The President went on to enumerate three major objectives of adult education:

- (1) To shake ourselves out of the resignation to the kind of life Tanzanians have lived in the past.
- (2) To learn how to improve our lives.
- (3) To learn to understand our national policies of socialism and self-reliance.

Tanzania has many reasons for embarking on a national campaign for adult education. "...socialist Tanzania cannot be created if some people are very highly educated and others are completely illiterate. The illiterate ones will never be able to play their full part in the development of our country - or of themselves and they will always be in danger of being exploited by the great knowledge of others. Therefore it is necessary that we should plan to overcome the existing high level illiteracy."

Adult education is a national need. To maximize our investments in the primary and secondary education, a parallel adult education plan is a matter of urgency. Formal education at school to be meaningful must be reinforced by corresponding environments at home.

Tanzania in the twentieth century has to make her contribution to human development by developing her human resources at all levels. For those who never went to school the need is obvious. For those, however, who had been to formal education

there is always need to fill in omitted subjects and to keep up-to-date with modern advances in the world of technology. Ignorance is the basic cause of our poverty, backwardness, and misery.

Besides, we have a political challenge to meet. How are the masses to be introduced to the true meaning of our independence. The new social order we are determined to establish must be explained to them for full discussion, its values must be analysed, thrashed, selected, accepted and set as basis for action in building our nation. This surely calls for mass education. To weld the 120 tribes into one cohesive political unit calls for a planned ideological orientation on a national level. Socialism cannot be imposed, it must be accepted and lived by the enlightened and committed citizenry. An ignorant nation can hardly be expected to defend its dignity and values against an aggressor. Such a nation is open to external economic and political control. A politically conscious citizenry is the best custodian of the national security.

Political education cannot be separated from economic education. Political philosophy must go hand-in-hand with economic planning, for man is not an angel.

Our economic plans pose another challenge. Their proper implementation depends on the knowledge, skills and commitment of the labour force of the adult population. It is only when apathy has been removed through political motivation, knowledge and skills imparted to the people can we reasonably expect a high level of productivity.

Peasants and workers are not to be pushed around as tools of production, they are human beings capable of enjoying the feeling of intelligent participation in production. This feeling has a deep psychological impact in the maturation of the individual personalities as well as that of the whole nation. Active and intelligent participation of the workers in the national economic field heightens their commitment to the national ideals.

Tanzania is mainly an agricultural country. The farmers have every right to be introduced into modern ways of agriculture, after all they are the earners of most of our foreign exchange. By learning better farming, they will raise their own standard of living, render the farming profession more attractive and help close the gap between the urban and rural development.

For these reasons, adult education is a national necessity to Tanzania; it involves all people though at various levels according to their functional needs.

Encouraged by the results of the Adult Education Year 1970, TANU 15th Biennial Conference on 25 September 1971 passed two very important resolutions on adult education. It was resolved:

1. Adult education was to be an integral part of any work programme. That is to say that employers are duty-bound to see that their employees attend adult education classes to improve their efficiency and lot in life during the normal working hours without loss of financial emoluments. This resolution is great incentive to the workers to participate in adult education programmes. It also lays the foundation of the source of teachers without incurring extra financial burden on the government. Moreover, adult education is here directly linked to a working situation.

2. Illiteracy should be wiped out completely by 1975 over the whole country. This resolution is a veritable challenge when one considers the vastness of the country, the high rate of illiteracy and the slender financial and personnel resources we have at our disposal.

Before we consider the national strategy for implementing adult education, let us first breakdown the objectives of adult education in Tanzania:

1. to mobilize the rural and urban masses into a better understanding of our national policies of socialism and self-reliance;
2. to provide leadership training in the various aspects of life and at all levels;
3. to eradicate illiteracy;
4. to give knowledge and skills in agriculture and rural construction, health, home economics that will improve the productivity and standard of living of the people;
5. to provide follow-up education for primary and secondary school leavers with the view to settling them in Ujamaa villages;
6. to provide continued education at various stages in the form of seminars, evening classes, in-service training programmes, correspondence courses and vocational training; to make the national plan operational several factors had to be considered:
 - (1) the establishment of a machinery to mobilize and motivate the masses into adult education revolution;
 - (2) the establishment of a machinery to plan and direct the revolution along the national course;
 - (3) establishment of sources of personnel, teachers for conducting adult classes;
 - (4) establishment of sources of learning material, equipments and means of transport;
 - (5) establishment of a machinery symbolizing socialism and self-reliance in democracy;
 - (6) establishment of class centres within easy reach of the people;
 - (7) establishment of a machinery for publicity to invigorate and sustain the momentum of the revolution.

To mobilize the masses Tanzania made use of the National Political Party and its affiliates, government functionaries, leadership of whatever kind. He who knows more is socially bound to induce his less fortunate comrade into learning how to improve himself and his nation. Obviously TANU more than any other body bears that responsibility. The administration of adult education is the responsibility of the Directorate of Adult Education established towards the end of 1969.

Officers of the directorate represent the ministry at the regional district and divisional level. These are all full-time employees. At the ward level the head-teacher of one of the primary schools is charged with the co-ordinating work of adult education activities in the area.

Heads of educational institutions such as secondary or colleges of national education were charged with the extra responsibility to organize adult education for the workers and peasants around their area.

The popular significance of the revolution is clearly synthesized in the composition of the various committees at all levels to support the administrative structure. Representative of the people, party, organizations sit in the national, regional, district, divisional and ward adult education committees. These committees are very important as they are the democratic machinery for decision-making and implementing the plans.

To ensure a sufficient number of teachers socialism depends on the principle that he who knows more should teach who knows less, all educated Tanzanians are socially bound to conduct adult education classes. Educated employees can conduct adult education classes during working hours as an integral part of their duties.

Functional education by its nature requires maximum horizontal interministerial and organizational co-operation.

Students in all education institutions, school leavers are all potential teachers in adult education.

Non-wage earners are given a small financial gesture of thanks by the Ministry; it would be impossible to embark on paying out these self-reliance teachers for the present economy of the country cannot bear the strain.

All the potential teachers are given some crash training on how to conduct functional lessons and how to deal with adults. These seminars conducted at various levels have proved to be very useful to instil socialist commitment to national ideals.

Functional education is peculiar in that it requires very specific textbooks and equipments to answer the specific occupation of a class. Primers to meet these demands have been devised where farmers learning literacy at the same time learn better farming methods to improve their productivity and their earnings.

Special writers workshops had been set up and a number of their books have been published:

- (1) Political education
- (2) Better cotton growing
- (3) Better cattle raising
- (4) Better banana growing
- (5) Better family care.

It is worthwhile to note by passing that functional literacy campaign to effectively operate requires a substantial amount of money for books and visual aids, agriculture and domestic science equipments and so on.

Transport requirements also draws very heavily on the resources of the country. It is a problem that could paralyse the whole campaign as Tanzania is a big country with a population spread all over the country some of which parts are so remote and become almost inaccessible during the rainy periods.

Frequent visits encourage the isolated officers and pupils, speedy distribution of materials and timely help are all the tricks to keep the adult classes going.

In the Five-Year Plan, primary schools are mentioned as the centres around which adult education activities should be conducted. Due to the wide spread response of the people, primary schools have not been enough to accommodate the adult pupils. Extra centres had to be devised and opened. Sheds have been built, any suitable buildings have been chosen by the respective committees as venues for adult classes. Many more classes are conducted under trees in the open air. The general principle in adult education is the sacredness of the will of the pupils, their choice is paramount.

Apart from these literacy centres for adult education there are some centres that require special mention.

The Institute of Adult Education through seminars, radio, correspondence, evening classes, provides follow-up education to school leavers, professionals, and adult education administrators.

Its branches in the regions attempt to reach the rural area population as well so that people are given the opportunity to go up as high as the university level while staying on the farms.

Kivukoni College is meant to give adult education in training leadership and nation building.

Besides, there are institutions and centres that give co-operative education, rural development and rural leadership courses.

To keep the whole idea alive, nation-wide campaigns have been mounted involving leadership at all levels. Besides press, radio, postals, processions, festivals, meetings and all possible ways have been exploited to publicize the need and significance of adult education for the country's revolution.

The co-operation between the Party, Government organizations, companies, religious bodies of every denomination has been one of the major achievements of socialist development.

The response of the farmers and the workers has been overwhelming and in a number of cases the authorities have been unable to meet the peoples' needs in books or teachers. What started with 324,664 enrolment in late 1970, has now topped the million mark in late 1971. Numerically this is a great success.

The educated Tanzanians have heeded very positively to the call of the President to help educate their less fortunate brothers and sisters. The latest

statistics show that there are over 33,000 volunteer teachers in the field of adult education.

What do the people learn in these classes? In his message to the nation on adult education, Mwalimu (teacher) J. Nyerere, the President of Tanzania has likened the knowledge to a very high mountain which each pupil attempts to climb.

The first step up the big hill is eradication of illiteracy - a great hindrance to easy communication of ideas. Literacy raises the level of communication and opens the door into the store of written knowledge. Tanzania has in 1971 Adult Education Year tried to wipe out illiteracy in 6 districts. In five of these districts she had more than 80% success. Encouraged by these results the campaign has been extended now to the whole nation. Tanzania is mobilizing all her resources to become literate by 1975.

The question as to what next after the people become literates has been in the mind of the organizers of adult education in Tanzania. Unless the drive for literacy is hinged to some sort of permanent motivating interest, then the chances are that the semi-literates will sooner or later lose interest and forget the little skill they had acquired.

To avoid such a lapse, Tanzania is campaigning to present literacy as only the first step in the adult education revolution - it is a means towards a higher level of communication. It is not an end in itself.

The purpose of the skill of reading and writing is functional - it is tied down to the profession or vocation of the pupil, it is a tool by which he can learn more skills, secure more knowledge about his work and thus raise his efficiency as well as his productivity.

When the pupil sees the relevance of literacy to his occupation which is a life-long aspect of his life - literacy becomes part and parcel of his life also.

What the Government has got to do is to see that suitable reading materials are available at the various stages of the pupils, hence the importance of writers' workshops to cater for the needs of the different groups of vocations.

As the recent literates get the reading there should be a parallel ground work done in certain subjects of national or personal interests. Lessons on national and international affairs, health, simple arithmetic, home economics and so forth will help raise the level of understanding in the pupils and open their minds to wider horizons of communication. General knowledge has a supporting effect to the functional subject as well as interest generating influence.

These general subjects could cover much of the ground done in primary schools thus in a way bring the world of the parents closer to that of their primary school children.

All this shows planning for adult education as a life-long process is a complex undertaking. Adults are not children. Their preferences have to be reckoned with. Their daily worries and work are factors to be seriously considered in the plans.

Tanzania has gone a long way into solving this problem by grafting adult education duty into the working hours. It is a revolutionary step. Many have

criticized this more as detrimental to the economic targets of the country as the study periods will cut down the number of hours for work. Well such an argument would be valid in a country where economic values matter more than human values. Tanzania is committed to human development rather than development of things. Man is not primarily a tool of production - economy must serve man hence the development of human values and potentialities viewed socialistically is more important than mere production of things. Moreover, socialism believes man's education pays good dividends even economically; consequently by spending hours on the education of man, we are really killing two birds with one stone - it is an economic investment as well as a fulfilment of a socialist duty - to develop man as such.

The co-operation of the people is a matter expected when the nation is properly and politically oriented. We believe that a nation with an ideology can be educated to value certain activities relevant to the goals we have chosen. Once a nation has made a choice, planning follows as a matter of consequence. The Tanzanian Government administrative structure explained above is set up to ensure that adult education should be an integral part of our education plan for the nation. It is the duty of TANU - the National Political Party - to educate the people into seeing the desirability, nay, the need of adult education. A great deal of ground has been already broken in that line and the people are coming forward in big numbers to attend adult classes.

The financial hitch should not be minimized. Self-reliance in material as well as manpower to conduct adult education programmes. We cannot entirely rely on money as the work is on such a gigantic scale. That is the reason why we appeal to the spirit of "UJAMAA" in the people, to offer services gratis in educating the less fortunate.

With our meagre financial resources we are trying to secure the barest necessities such as educational equipments and salaries of the full-time personnel.

If Tanzania can make one big step forward in adult education, as she intends to do by wiping out illiteracy in roughly 6,500,000 people by 1975, the credit will go to the spirit of socialism rather than to the financial backing sustaining the movement.

In this modest paper I set out to show how Tanzania is struggling to liberate the masses from one of the greatest scourges of mankind - ignorance. Many nations are doing the same to their people. But the unique aspect in Tanzania is that adult education is seen as an ideological commitment. Hence its obligation to give and take - is national rather than sectional. All people must learn and be prepared to teach others as a socialist duty.

The work-oriented literacy projects which Unesco has been conducting in a number of countries, Tanzania included - is only a scientific rationale to Tanzanian traditional belief in functional education. The results of the experiment are very encouraging and the national programme underway makes the fullest use of the findings to render our campaign scientific.

We are sure that such a grand plan for human development cannot be realized alone. We have as I mentioned above the good help of the World Body, through Unesco, and a number of other friendly countries. They have understood our need and determination, they want to share our struggle for a better world and that world will only emerge when all human resources are developed through universal education that excludes none by reason of age, and continuously prepares man to

meet the challenge of work all along his life. Perhaps the closing decades of the 1900s are the decades of adult education, and I bet the twenty-first century world development will hang on how seriously countries take the revolution of adult education. Tanzania has made a gallant decision, we invite more countries to do the same as human development is a global duty.

Thank you

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